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Communication.

We give place to the following article, in order to a fair discussion of the subject to which it relates, and not because of any special novelty in the arguments:—

For the Western Recorder.

MR. EDITOR—I recollect of having seen, some time since, perhaps last February, in your paper, an article, the purport of which was, to show that it is right for females to lead in the devotions of public religious meetings. I have not the paper on hand, and cannot readily come at it; but if my memory is correct, this article consisted principally of two arguments; one of which was, that the woman of Canaan besought Christ that he would heal her daughter. The other I have forgotten; but am conscious of having had a strong impression at the time, that neither of them was at all to the point. Certainly the one mentioned was not, that I can discover. This individual request for a single favour, which, so far as appears, was not at first made in the presence of any other person but her Lord, must, I think, have been a very different thing from leading in the devotions of a public religious meeting. Yet without taking the least notice of those scriptures, which have always been quoted to disprove the practice under consideration, the question was at once decided in the affirmative. I hoped that some reply would be made, but have not seen any.

I profess to be a friend to revivals of religion; and to more zeal and activity on the part of professors, than I have ever yet witnessed in any place. I am also much in favour of *private* meetings of pious females for prayer. I think there is reason to believe that such meetings existed in the days of the apostles, (Acts xii, 12, 13). But it has long appeared to me, that the scriptures not only do not encourage, but *pointedly forbid* the practice of females taking the lead in the devotions or teaching of a public meeting of the church, or of the church and congregation.

The apostle saith, (1 Cor. xiv, 34)—"*Let your women keep* SILENCE *in the churches; for it is* NOT PERMITTED UNTO THEM TO SPEAK; *but they are commanded to be under obedience; as also saith the law.*" The principal part of this chapter is taken up in giving directions how to conduct a general meeting of the church, (v. 23); not to hear preaching, but where individuals lead in the exercises; and after dwelling on the subject at remarkable length, the inspired teacher adds—"*Let your women keep* SILENCE *in the churches; for it is* NOT PERMITTED UNTO THEM TO SPEAK; *but they are commanded to be under obedience; as also saith the law.*" I can hardly conceive that the apostle could have expressed himself in a clearer manner, or in stronger terms. It is argued that the provision in the law, giving the man the superiority over the woman, is done away under the gospel dispensation. But here we are clearly taught, that *in this respect*, it is not done away, but is the same under the gospel that it was under the law; *as also saith the law.*

The same thing, likewise, as it appears to me, is taught in 1 Tim. ii, 11, 12, 13: "*Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in* SILENCE. *For Adam was first formed, then Eve.*" Here the apostle evidently gives the superiority to the man, as it respects public teaching; and so great a superiority, as to require the women to be *entirely silent.*

The affirmative of this question has been argued from 1 Cor. xi, where directions are given that a woman should not *pray or prophesy with her head uncovered.* But this is a peculiar case. It is a case where women were inspired to predict future events. It appears to be an exception; and is perhaps the only exception found in the bible, to the general rule laid down by the apostle in the other passages which have now been cited.

It has been argued that the sisters of the church have the best gifts. Allowing it to be so—which, however, I think, is not to be taken for granted—it is not at all to the point. The question is not, who are the most capable, but what do the scriptures teach on this subject? If their superior gifts are a reason why they should lead the public devotions of the church, I do not see but it is an equal reason why they should become preachers of the gospel, and have a seat in our ecclesiastical councils.

I have never learned that it has been customary for females to lead in the public religious exercises of congregational or presbyterian churches, from the days of the apostles, till within a short time since. But now I find it is becoming quite common, and is even encouraged by those who have been favoured with the best advantages for understanding the scriptures. Of late I have resided where the sisters pray and exhort, and I have been informed, *vote* in a presbyterian church, the same as the brethren do. Though my feelings have been severely tried, I have remained silent, wishing by no means to deprive any one of a privilege; nor to check that spiritual ardour, which, in almost every instance, needs to be cherished.

If my opinion on this important subject is erroneous, I wish to have it corrected. I am confident, also, that many of the sisters of our churches are in suspense, whether it is their duty to pray and exhort in public meetings, or not. For my own part, I am not in the habit of writing for the public. But my earnest wish is, that some friend of Zion would give this subject a clear and thorough investigation, that uniformity of sentiment and practice may, if possible, be so far again restored to our churches.

BARTIMEUS.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER VI.

DEAR SIR—Universalists are very apt to conclude that if they can shew that the terms, everlasting, eternal, &c. are sometimes used to denote a limited duration, they entirely overturn the doctrine of the endless punishment of the wicked. But this conclusion, like their hope, rests upon a foundation of sand. Strong and even decisive as I think the argument is, which is derived from these terms, I am far from believing that they furnish the only or even the chief source of evidence in support of the doctrine in question.

To satisfy your mind on this point, I will now lay before you some of the many forms of speech, in which I conceive the eternity of future punishment is asserted not less decisively than in the terms everlasting, eternal, and for ever.

1. In the first place, then, the endless punishment of the wicked is asserted by negation, or by forms of speech which deny the termination of their punishment; or, which is the same thing, deny forgiveness and all future good to the sinner. He that believeth not the Son shall *not* see life; but the wrath of God abideth on him. The blasphemy against the Holy Ghost shall not be forgiven unto men, *neither* in this world, *neither* in the world to come. *Not* every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. For I say unto you, that *none* of those which were bidden shall taste of my supper. *No murderer* hath eternal life. Between us and you there is a great gulf *fixed;* so that who would pass from hence to you *cannot;* neither can they pass to us who would come from thence. Their worm dieth *not*, and the fire is *not* quenched. He will burn up the chaff with *unquenchable* fire. I go my way, and ye shall seek me, and shall *die in your sins;* whither I go, ye *cannot come.* He that sheweth no mercy, shall have judgment *without* mercy. *Without* holiness *no* man shall see the Lord. Stronger and more unequivocal terms to express the eternity of future punishment cannot be found in our language. This negative form of expression is often used in the bible to denote the eternity of the divine existence; *thy years shall have no end;* the eternity of the Redeemer's kingdom; *thy dominion, which shall not pass away;* and the eternity of the *saint's* happiness; *ye shall receive a crown of glory that fadeth not* away. But if this negative mode of expression proves the eternity of God, of Christ's kingdom, and of the future happiness of the righteous; why does it not equally prove the eternity of the sinner's punishment? If all future good is denied to the wicked; all future forgiveness and end of their sorrows; if some shall not see life, but the wrath of God abideth on them; if those who blaspheme against the Holy Ghost are never to be pardoned; if the fire in the world of punishment is never to be quenched, and the worm never to die; if those who die in their sins are never to come where Christ is; if their end is destruction, and their portion judgment without mercy, then, unquestionably, some of mankind will fail of salvation, and be finally lost. Shall not see life, shall never be forgiven, the fire that is not quenched, the worm that dieth not, the great gulf fixed which none can pass over, are phrases which express more strongly, if possible, the endlessness of future punishment, than the terms everlasting, forever, and eternal.

2. This doctrine is asserted by implication. All the commands, invitations, and promises of the bible, imply reward to the righteous, and punishment to the wicked; all the expressions of love and favour to the penitent, imply hatred and wrath to the impenitent. The argument from this source deserves, and, I trust, will receive your serious attention. When it is said of the wicked, they have their portion in this life, is it not implied that they have no portion in the life to come? When it is said, there is a reward to the righteous, is it not implied that there is a punishment to the wicked? When it is said that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, is it not implied that those who do not believe on him shall not have everlasting life? When it is said, the gospel is the power of God unto salvation to every one that believeth, is it not implied that it shall not save the unbeliever? So when we read such passages as the following:—If any man purge himself from these things, he shall be a vessel unto honour; looking diligently, lest any man fail of the grace of God; he that continueth to the end shall be saved; strive to enter in at the strait gate; how shall we escape if we neglect so great salvation; what is a man profited if he gain the whole world and lose his own soul. Is it not plainly implied that those who do not purge themselves from these things shall be vessels unto dishonour; that those who do not look diligently and continue to the end, shall fail of the grace of God, and not be saved; that those who do not strive shall not enter in at the strait gate; that those who do neglect the great salvation, and seek the world rather than heaven, shall not escape, but shall lose their souls and be cast-aways? What else can be the meaning of these passages? If the righteous and the wicked are to fare alike in the future world, why is salvation always promised *conditionally?* If the happiness of heaven is alike sure to all, why is it uniformly spoken of throughout the scriptures in such terms as clearly imply, that repentance and faith, that piety and obedience are indispensable qualifications for the attainment of it? On the principle of universalism, it is equally well, so far as it respects my salvation, whether I obey or disobey the commands of God; whether I receive or reject his invitations; whether I fear or disregard his threatenings; whether I believe or disbelieve his gospel; whether I am penitent or impenitent, a friend or an enemy of my Maker. Salvation comes to me *unconditionally;* I can do nothing to help or to hinder it; and on this principle, I must say that all those passages, which either directly or by implication, teach that future happiness is suspended on present conduct, and is to be attained only by compliance with certain specified conditions, appear to me entirely unmeaning and absurd.

3. The doctrine of the endless punishment of the wicked, is taught in all those passages of scripture which describe their future state in *contrast* with that of the righteous. As I stated the argument from this source somewhat particularly in the close of my last letter, I shall not pursue it in this place any farther than to cite a few from a multitude of texts, in which the future states of the righteous and the wicked are presented in direct contrast. The wicked is driven away in his wickedness, but the righteous hath hope in his death. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. And the multitude of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. The Son of man shall send forth his angels, and he shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, where shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. He will gather his wheat into the garner, and will burn up the chaff with unquenchable fire. Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. These shall go away into everlasting punishment, but the righteous into life eternal. In these passages of scripture, the future states of the righteous and the wicked are presented in strong and pointed contrast. And unless to be just and unjust, righteous and wicked, mean the same in character; unless to be written and not written in the book of life, to be justified and condemned, mean the same thing in state; and unless to perish and be saved, to be rewarded and punished, to come forth to the resurrection of life and the resurrection of damnation, to be sentenced to everlasting life and everlasting punishment, mean the same thing in future condition, the inference is unavoidable that the final allotment of the righteous and the wicked will be as far asunder as heaven and hell, as unlike as endless joy and endless sorrow.

4. There is another class of texts which assert the doctrine in question, by teaching that there are some who will be for ever excluded from the kingdom of heaven.—When one said to our Saviour, Lord, are there few that be saved? (What a question, by the way, to be proposed to a teacher of universal salvation, and what an opportunity for our Saviour to have taught that doctrine had he believed it): Lord, are there few that be saved? he gave no intimation that all would be saved, but answered—Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. He then declares that the door will be shut, and that the workers of iniquity being excluded, shall seek in vain to enter in. On them, thus shut out from heaven, he pronounces the awful sentence—Depart from me, all ye workers of iniquity; and then adds, there shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom, and you yourselves thrust out. It is worse than foolishness to say that this awful sentence, excluding some from heaven, takes place in the present world. It plainly refers to a period after death, to that judgment day when all will be tried and sentenced according to the deeds done in the body.

5. There are other texts which teach that some will never become the subjects of holiness, and, consequently, will never be saved. It is impossible to renew them again unto repentance. There is a sin unto death: I do not say that ye shall pray for it. If ye believe not that I am he, ye *shall die in your sins.* For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, that shall devour the adversaries. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Let it not be said here, that those who die in their sins will become holy in the future world. This is mere assumption. It has no support in the word of God. On the contrary, the whole tenor of scripture leads us to conclude, that the present life is the only season of probation; that all beyond the grave is unchangable character and eternal retribution. At the winding up of this earthly scene, it will be said—He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still. The psalmist asks in language which implies a strong negation—Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, and thy righteousness in the land of forgetfulness? Those then who enter eternity in an unholy character, will retain that character for ever, and must, of course, be for ever excluded from heaven; for without holiness no man shall see the Lord. Except a man be born again, he cannot enter the kingdom of God. Whoever then hopes to enter heaven without holiness, without a radical change of heart, experienced in the present life, will meet with an awful disappointment. Hence, it is said—When the *wicked die* their expectation shall perish; their hope *shall* be like the giving up of the ghost. Indeed, what could wicked men, what could many Universalists do, if they were admitted to heaven? Enemies of all righteousness, they cannot endure either the doctrines or the duties of religion, as they are inculcated in the bible. They have an utter aversion to all the exercises of serious and practical piety; and are never more out of their element than when in the society of the pious and devoted friends of God. How then could they be happy in heaven? They have no meetness of character for that blessed world—no fitness of temper for its spiritual services and holy enjoyments; and if admitted there in their present state of mind, it would be to them a joyless and dreary world. Indeed I have often thought that one principal reason why wicked men and Universalists expect to go to heaven without present holiness, is, that they have no just idea of what heaven is. Sure I am, that if the impenitent, the prayerless and irreligious would but look into the state of their hearts, and seriously consider the nature of heavenly happiness, they would utterly despair of entering that holy and blissful world without being born again; and as this change never takes place but in the present state, they would renounce all hope of salvation, but on the ground of present repentance and holiness of life.

6. The death of Christ, instead of being the ground of salvation to all, will but aggravate the condemnation of many. We are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are a savor of life unto life; and to the other a savor of death unto death. He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace. The law condemned without mercy; what then shall be that sorer punishment, which is denounced against those who despise the gospel?

7. The certainty of future punishment is proved by the fact, that God has denounced and executed severe judgments against those who have denied it. When our first parents listened to the doctrine, thou shalt not surely die, and believed it, what was the consequence? They brought ruin on themselves and their posterity. When Noah declared the destruction of the world by a deluge, what was the end of those unbelievers who disregarded that preacher of righteousness? The deluge came and swept them to destruction. When Lot, warning the inhabitants of Sodom and Gomorrah of their approaching ruin, was regarded by them as one that mocked, what was the end of those who then believed that God was too good o punish the wicked? They were swept rom the earth by a storm of fire and brimstone; and many hundred years afterwards were represented by Peter and Jude as examples set forth, suffering the vengeance of eternal fire. Our Lord himself teaches the same thing, when he says of those who despise his gospel: It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for them. By the prophet Ezekiel, God denounces a dreadful woe against those, who with lies make the hearts of the righteous sad, and strengthen the hands of the wicked, that they should not turn from their wicked ways, by promising them life. And to specify no more examples; hear what the Apostle says of those deluded men who deny the threatenings of God, and flatter themselves that no evil shall come upon them, though they live and die in their sins: When they shall cry peace and safety, sudden destruction shall come upon them, and they shall not escape. Look at the facts that have been here alluded to; do they exhibit no marks of God's hatred of sin—no evidence of his determination to punish it in all who, heedless of his threatenings, go on still in their trespasses? Can any man in his senses suppose that the thousands who were destroyed by the vengeance of God at the deluge and the overthrow of the cities of the plain, were objects of his love and complacency? Did God send a flood of water or a tempest of fire, to translate those despisers to heavenly glory, whom his patience could no longer endure on earth? Read over the predictions of our Lord respecting the Jews, whose peace he declared was hidden from their eyes; of whom he said, they should die in their sins, and could not come to the world whither he went. Then read the accounts given of their destruction forty years after his ascension, and say whether these thousands, when thus destroyed by fire, and sword, and famine, sent upon them in wrath from heaven, were ripe for endless glory, and whether these were the means by which God ushered them into the joys of his presence?

Before I close the testimony from scripture, let me request you to consider attentively the case of Judas, who was denominated by our Saviour, the son of perdition, and who, having betrayed his Lord, was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself, that he might go to his own place. Woe to that man by whom the Son of Man is betrayed. It had been good for that man if he had never been born. How can this be true if universalism is not false? If all men are to be saved, it can be truly said of no one of our race, it had been good for him never to have been born. For whatever he may endure for a season, whether in this or in the life to come, the eternal happiness of heaven will infinitely outweigh it, and render existence to him an infinite blessing. Is Judas in heaven? Will he ever be there and dwell there for ever? How then is he *lost?* How then had it been *good for him never to have been born?* How would non-existence be a blessing to him who is to be eternally happy in heaven?

I have thus given you a very summary view of the testimony of God respecting the future punishment of the wicked. In my next, I shall consider some of the ways by which Universalists attempt to evade the force of this testimony. Your's, &c.

PRES. EDWARDS AS A PREACHER.

His excellency as a preacher was very much the effect of his great acquaintance with his own heart, his inward sense and high relish of divine truths, and experimental religion. This gave him a great insight into human nature. He knew much what was in man, both the saint and the sinner. This helped him to be skilful, to lay truth before the mind, so as not only to convince the judgment, but also to touch the heart and conscience; and enabled him to speak out of the abundance of his heart what he knew, and testify what he had seen and felt. This gave him a taste and discernment, without which he could not have been able to fill his sermons, as he did, with such striking, affecting sentiments, all suited to move and to rectify the heart of the hearer. His sermons were well arranged, not usually long, and commonly a large part taken up in the improvement, which was closely connected with the subject, and consisted in sentiments naturally flowing from it. But no description of his sermons will give the reader the idea of them, which they had who sat under his preaching.

His appearance in the pulpit was graceful, and his delivery easy, natural, and very solemn. He had not a strong, loud voice; but appeared with such gravity and solemnity, and spoke with such distinctness, clearness, and precision; his words were so full of ideas, set in such a plain and striking light, that few speakers have been so able to command the attention of an audience. His words often discovered a great degree of inward fervor, without much noise or gesture, and fell with great weight on the minds of his hearers.

From the New-York Observer.

AN ACT OF SELF MURDER.

On the 20th July, Esquire Sheldon, of Lebanon, Madison co. N. Y. terminated his life by shooting himself.

It appears that the deceased was a farmer, and possessed considerable influence in the town; had been appointed a magistrate, and was surrounded by a family, some of whom were young men and women. His sentiments involved a disbelief in a future state of rewards and punishments, or even future existence, or the existence of a Supreme Being. I am credibly informed, that under his instructions, his wife and family have embraced the same sentiments; and that his influence has extended to some of his townsmen.

Being considerably advanced in life, confined to his room by pain, occasioned by an old injury to his hips, and having made his will, he coolly and deliberately resolved to relieve himself from his sufferings by an act of suicide. To avoid suspicion of his intentions, he had called for a gun and ammunition some days previous, and practised shoot-

ng fowls from the window. On the fatal day, just before evening, his wife having retired for a little repose, and his children, except a little daughter, being about some work in the barn, he told her to bring him her brother's pistol, (which he used in the cavalry), and some balls; and then told her she might go to the barn with the girls and stay. Before her arrival at the barn, she heard the report of a gun. Supposing her father had shot a hen, she ran to bring it in; but on entering the room, she beheld her father with the top of his head shot off, and his brains scattered about the wall!

He died as a fool dieth. And "if the righteous are scarcely saved, where will the ungodly and the sinner appear!"

DR. CHANNING'S SERMON.

A gentleman, among the first for talents and acquirements in New-England, whose feelings and prejudices have never been enlisted in the unitarian controversy, writes to his friend in this town as follows:—

"I think the arrogant spirit of Dr. Channing's late discourse at New-York, does its author little credit. Its reasoning can be a help to no cause. Its author seems not to be aware where his arguments would lead him, if carried out. Much in his argument against the atonement would be equally good against the existence of what we see going on about us every day, by God's permission, and as a part of his system. Dr. C. seems to have quite forgotten his butler. That, however, is not the most unfortunate consideration. He writes like one who had broken loose from the bible, and was intoxicated with his fancied freedom. On the whole, I think this sermon has done more for its opponents, than they in a long time could have done for themselves. It becomes them to be grateful for this, and as many more such discourses as he or his friends may see prudent to publish."—*Providence R. I. Messenger.*

Religious Intelligence.

SANDWICH ISLANDS.

Our readers are already apprised of the virulent attack which was lately made upon the character of the missionaries at the Sandwich Islands, by a writer in the London Quarterly Review; and have also learned that Rev. Mr. Stewart, lately a missionary at the islands, has addressed several letters to one of the editors of a Boston political paper, which contain a full refutation of all the charges in question. The triumph is complete. Even the speculations of the Quarterly as to the origin of the islanders prove to be baseless. The following abstract of Mr. S.'s last letter appears in the Recorder and Telegraph:—

SANDWICH ISLAND MISSION.

Letters on the London Quarterly Review.

Mr. Stewart, in his sixth and last letter, refutes a speculation of the Quarterly Review on the origin of the islanders. The reviewer's decided opinion is, that their origin is oriental. In Pele, the goddess of volcanoes, he clearly recognizes the Pel, Bel, or Baal, of the eastern world; and in all the customs, habits, games, &c. of the people, traces the Asiatic character. As a finishing proof of the correctness of his opinion, he adds the following sentence:—"Their dispersion over the Pacific is easily accounted for, by the constant easterly winds, which at various times and in various directions, may have blown fishing canoes from the Asiatic islands to those scattered over the Pacific, and from one of these islands to another; which last accident, indeed, is constantly happening at the present day." Unfortunately for this fine theory, the islands lie the other way. "The constant *easterly* winds of the Pacific, between the parallels of latitude including most of the clusters of islands," might have wafted canoes from Mexico or Peru; but from the Asiatic islands, those winds could never have brought them. This is but a sample of the errors which abound in this article of the Review, from beginning to end.

The reviewer confirmed his account of the misconduct of the missionaries, by publishing a letter of Boki, one of the chiefs who had been in England. It seems it came to hand just in time to serve the reviewer's purpose, and he pledges himself that it is genuine. If it were so, it might be worthy of notice; for it complains of the missionaries as wishing to usurp supreme authority in the islands, and make the people desist from labour to attend on instruction. Mr. Stewart, however, asserts that the letter is not genuine, as the composition of Boki. This he shows partly by internal evidence. The proper names are not spelled correctly; nor are the mistakes committed, in any instance, those into which a native would fall. But they are spelled according to the orthography in use among foreigners.—Again, the general spelling is such, as no native writing in English would have adopted. The peculiarity of the native orthography is not betrayed in a single instance; which, in the midst of so much bad spelling, is truly singular. In the third place, the general style and idiom of the letter are exactly such as an illiterate Englishman or American would use. Had the letter been Boki's, a national idiom would have been manifested, at least occasionally. But from the beginning to the end, there is not a thought, nor phrase, indicative of the Sandwich islander.

"But it is not necessary," says Mr. S., "to have recourse to the internal evidences of the production, to prove that Boki never wrote it. The point is at once settled by the fact, that Boki could not, at the time the letter is dated, [Jan. 24, 1826], either speak, write, or understand English; nor can he at the present time. In all his intercourse with English and American visiters, he is obliged to resort to an interpreter: and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him in an interview with Capt. Jones, of the U. S. ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it."

Mr. Stewart therefore attributes the authorship of the letter to some foreigner, and believes it was written for the purpose of deception. He thinks it possible, however, that Boki may have been induced to sign a letter which he could neither read nor understand; and the original signature may be his own. There is every reason to believe, that Boki was entirely friendly to the mission, at the time when the letter purports to have been written. Ten months after the date of this letter, he openly expressed dissatisfaction with the missionaries, because they in their public instructions discountenanced gambling and drunkenness. Though he openly retracted in a few weeks, yet there is much reason to believe that the letter was fabricated and received his signature at this period, and that it was antedated to render the imposition more successful. Mr. Stewart concludes by saying:—"If Boki should prove unfriendly to the mission, it will only be through the pernicious efforts of foreigners opposed to the moral influence of christianity. And he was, at the last intelligence, the only one among the high chiefs, whose friendship was doubtful."

From the Charleston Observer.

CHICKASAW MISSION.

Extract of a letter from Mr. Stuart to the Corresponding Secretary, dated Monroe, July 11th, 1827:—

"On last Sabbath the sacrament of the Lord's supper was administered at this place. It was a time of unusual solemnity. The congregation was uncommonly large. Our school house was filled to overflowing, and many stood around the doors. A solemn stillness prevailed, and more than ordinary interest was manifested by a large majority of those present. Many countenances seemed to say, "This is the house of God and the gate of heaven." It was very evident that the Lord was in the midst of us by the influences of his Holy Spirit, which moved, not as a mighty rushing wind, but in a still small voice. The exercises commenced on Saturday, the afternoon of which was spent in examining candidates for admission to the church. We received only two, although there are sixteen or seventeen, who, we hope, have been made the subjects of a saving change within the last three months. Prudence and caution, however, seemed to dictate that we should defer them until another communion; and we were pleased to find that all seemed cordially to acquiesce in our decision. Several of those for whom we entertain hopes did not apply, thinking it best to wait until they could see their way clearer, and were established in the faith. Of this number, two are natives; one the wife of the man who was received into the church. To give you some idea of the state of this woman's mind, and of her great sensibility on the subject of religion, I will mention a circumstance which took place on Sabbath evening. The exercises in the afternoon were addressed exclusively to those who had been mere spectators of the transactions of the day. I endeavoured to shew them the awful criminality of rejecting a Saviour; practically denying him, and declaring by their conduct that they had no love for him, nor any desire for an interest in him. Although she was perfectly aware that I did not include her nor any of the late converts in my remarks, yet, to use her own words, "they went deep into her heart, and threw her into an agony of soul." The thought that she should deny the Saviour, and declare that she did not love him, made her heart bleed. As soon as the congregation was dismissed, she retired home without communicating her feelings to any one; and so great was her distress of mind, that she did not wait for her husband and family, but hurried away alone. It was not until Tuesday morning that I learned the state of her mind. At noon, I visited her, and had an interesting interview. She had become more comfortable, and I left her rejoicing in hope of an interest in the Saviour's love. O the wonders grace can do! But a few months since, this woman and her husband were far from God, and living in open rebellion against him. They were numbered with the families that call not on his name. Now we trust they are brought near to God; the family altar has been erected, and Jehovah is worshipped morning and evening. The same may be said with regard to many more."

JEWS IN POLAND.

The last N. York Observer contains a letter from Professor Robertson to Rev. Dr. Spring, dated Halle, (Prussia), June 1st, 1827, which gives some interesting details respecting the Jews in Poland. It seems there are seven missionaries at the station at Warsaw—six of whom were from Germany, and one from Ireland.—The missionaries make frequent excursions and journeys from Warsaw, but these are limited to the kingdom of Poland and the Polish provinces in Russia. From Austrian Poland they have been excluded; and the mission belongs properly to the Russian jurisdiction, though little has as yet been done in the Russian provinces.

In all the Polish provinces there are supposed to be more than two millions of Jews, so that here may at present be reckoned the chief seat of the Jewish nation. Of these 2,000,000, from four to eight hundred thousand are under the Russian jurisdiction, and accessible to the missionaries. They wear a national costume—their beard is unshaven. They compose, at present, three classes. The first class constitute the principal merchants and brokers in Russian Poland, and many among them are very rich; they are not allowed to hold land, but they hold mortgages and receive annual rents. The second class are petty dealers in beer, old clothes, &c. or they are servants and innkeepers. In the latter case, to avoid taxes, they *compel* their wives to be *baptised*, and the inn is kept in the wife's name. This second class are miserably poor and filthy. "It is not uncommon to find four and even six families living in one small room, and then one family lives on a scaffold over the others. A natural consequence is, that their houses and persons swarm with vermin of every sort." The third class are the learned. "Their education consists solely in committing to memory the pentateuch, psalms, proverbs, and as much of the Talmud as the duration of life permits." They know the Hebrew & Talmudic simply by rote, and are ignorant of the meaning of what they rehearse. "Their whole life passes in committing to memory sounds without sense;" and this without any definite object. Yet this class is looked upon with veneration by the rest of their countrymen; and frequently the rich Jews think it a privilege to give them their daughters in marriage. This class are thus generally supported by the rich. Some of the *wisest* and *holiest* of the Rabbins have become rich by receiving presents from their admiring inferiors, who suppose them to heal diseases, to procure the fulfilment of the wishes of the donors, &c.

The females are taught really nothing—are mere abject slaves; and divorces are given on the slightest pretext.

The Polish Jews are bigoted to the Talmud and rabbinical institutions, and know little or nothing of the Old Testament in its purity.—They do not offer sacrifices, because they are not in Palestine; but they read in their daily prayers, and on the Sabbath, portions of the scriptures which relate to sacrifices. They celebrate strictly the great festivals of the passover, pentacost, and tabernacles. At the passover, they sacrifice a lamb, and put away all leaven from their houses. Even the beer-makers effect for this purpose a temporary sale of their stock.—In the feast of tabernacles all live in tents or booths.

As favourable indications of reform, it may be mentioned, that there is an universal desire to possess the Hebrew Old Testament, and to be able to understand it. They have a curiosity to hear the missionaries, and are willing to receive copies of the New Testament. Large numbers of tracts have been distributed among them, and in some cases conversions have followed. In the first three or four months of the present year, more than 2000 Jews visited the mission rooms for instruction. The missionaries as yet decline preaching in their synagogues, from motives of a prudential nature. Many Jews have some sense of sin; but their views are legal. The greater part are looking forward to a great change—some in connexion with a coming Messiah—others expect that the rising generation will become Christians. Nearly one hundred and fifty have given up their former belief, through the influence of the missionaries. About seventy of these have joined the Catholics; but the remainder are occasionally useful in instructing their countrymen, tho' it is not understood that they are generally any thing more than speculative believers.

"The object of the Russian government, (and of the Prussian also), seems to be to civilise and amalgamate them with the rest of the nation. The Emperor Alexander commenced this policy; but he seems to have believed that all his efforts were to be merely preparatory to their ultimate return to Palestine. A Jewish committee was appointed a few years since in the kingdom of Poland, to watch over and inquire into the state of the Jews, and suggest improvements in their condition. The first fruits of this was, the establishment of a seminary in Warsaw, for the education of the Rabbins, where twelve students are supported by the government, and instructed in the Hebrew scriptures grammatically, and also in the other branches necessary to expand and cultivate their minds. There are three professors, one of whom is one of the sixty above mentioned. The Jews were at first opposed to this seminary, but are now pleased with it, and are beginning to send their sons thither at their own expense. In Prussia there have been also schools established, but they are not much frequented. The missionaries are not yet permitted to open schools; and one object of Mr. M'Caul's journey to England is, that application may be made from the society to the emperor, for this and some other privileges. Nothing but schools and instruction can penetrate the thick darkness of ignorance which hangs over the minds of the Jews. It is the common belief with them, that the idolaters of Canaan, whom their forefathers were to exterminate, were *Christians!* and that the Christians of the present day are descendants from those Canaanites. Indeed, speaking among themselves of Christians, they always call them *Go-yim.*

"The evidences of sincerity on the part of the converts, consist partly in the sacrifices which they make, but mostly in the humility of their conduct, and their willingness to learn trades. As soon as a Jew is baptised, he is entirely cast off by his nation, and is looked upon as more irreclaimable, and as an object of greater contempt, than the Christians themselves. If he is rich, he can of course take care of himself: but it is not the *rich*, who most gladly receive the gospel. If he is one of the learned, he is left without resource, as his learning becomes worthless, when he ceases to be a Jew. So also with the poorer class. The only resource, and the only course proper to be taken, seems then to be, to cause them to learn trades; and this is the object of Count Von der Recke, in his institution where Jews are received and taught, although they form but a small part of those under his care. In his establishment there are no less than twenty-nine trades taught. The whole number of persons employed I do not know, but the Jews at present amount only to thirty. The missionaries are wishing to establish a similar institution in Warsaw. So far as it regards their standing in civil society, the Jews gain by conversion. A baptized Jew in the Russian and Prussian jurisdictions, is entitled to all civil privileges whatever, and in the kingdom of Poland, is even exempted from serving as a soldier.

"The Russian government appears to be friendly to the Jews; but the edicts issued in their favour, are generally rendered null by the artifices and mismanagement of the executive provincial officers. A few years since, it was ordered that the crown lands in Poland should be farmed to the Jews. The inferior governments, however, by rendering the process of application slow, circuitous, and very expensive, put it out of the power of the Jews to profit by the order. Indeed, the provincial officers would seem to delight in heaping persecutions on this afflicted people.

"It follows, of course, that Jewish converts, generally speaking, cannot exert much influence on their unconverted brethren. Still Jewish missionaries, of good address and talents, are received better than Christians. One young man of the name of Benui, converted some time since, has studied theology at Koningsberg, and is now settled over a christian parish in Petrikoy, in Poland. He was lately in Warsaw, and preached there to the Jews with very great effect.

"Most of the Jews expect the literal return of the nation to the holy land; very many make pilgrimages thither, or go thither to die; others have earth brought from that country, by which their graves are famed at home. The greatest body of Jews now in Palestine are said to be Polish, and considerable sums are collected every year in Poland, and transmitted to the east for their support. The converted Jews in general abandon the belief in a literal return. The missionaries, however, appear to believe in it."

THE SABBATH ON THE ERIE CANAL.

The New-York Tract Magazine contains the following extract of a letter from Mr. S. D. Chapin to the corresponding secretary of the New-York State Branch Tract Society. The line of boats mentioned, is the Hudson and Erie line, owned by Allen & Chapin. The editor of the Troy Review remarks, that he has ascertained, that in most, if not all instances through the season, thus far, their boats have performed as many trips in a month, as those that have violated the Sabbath. We notice it, says the Philadelphian, as another symptom of general reform, and look for the appropriate influence of this excellent example on all the friends of virtue and good order, who are in like circumstances:—

"ROCHESTER, *June* 18, 1827.

"We have adopted a practice, which we believe, with the blessing of God, will be attended with beneficial results in redeeming the character of the state in the eyes of those who have a regard for the Sabbath, and in giving those who follow the canal an opportunity of observing the day, if they will. It is, to stop all our boats from running on that day, and requiring the masters to keep order on their boats among passengers and crews. We know we have much to contend with, but are willing to leave the event with God; and are not without hope that other lines will fall in with us as a matter of *interest*, if not from *principle*."

A Fast.—At the last meeting of the General Association of Connecticut, a committee was appointed to correspond with the committee of the Pastoral Association of Massachusetts, to agree upon some suitable time for "a day of humiliation, thanksgiving, and prayer; to humble themselves for past deficiencies; to acknowledge with gratitude the goodness of God for the success the gospel has already had, and to implore greater effusions of the Holy Spirit upon themselves, upon all who are prepared to preach the gospel, and upon the churches and congregations of the land."

Western Reserve.—In this section of country, there are perpaps *one hundred* churches in our connexion. Some of these, a very few indeed, have undertaken to supply themselves with preaching for the whole time. Some thirty or forty more perhaps, half the time. Of the rest, a few have a little stated preaching yearly; and the remainder have none except occasional preaching by missionaries.—*Western Intel.*

The proper materials for a biography of Mrs. Judson are to be collected as soon as convenient, by the Corresponding Secretary of the Baptist Board, and published under the direction of the Board.

Africans in Rochester.—The coloured people in Rochester, N. Y. are making efforts to establish a place for worship and a school. A public meeting of the citizens has approved the measure, and taken measures to aid it by subscription.

A Tract Depository has been established at Lexington, Ky. by the exertions of the ladies there, of which Mr. Luther Stephens is agent.

A Sabbath School Union, for the county of New-Haven, Conn. was formed at Cheshire on 1st ult. auxiliary to the Connecticut Union.

Revivals.

Our readers cannot but have observed that there is of late a great falling off in notices of revivals. This is a painful fact; but there is no use in concealing it. Christians are sleeping—neglecting at once their own peculiar duties, and failing to hold up the hands of ministers and evangelists. Shall it continue to be thus with us? No: These things are not stationary. Unless Christians soon arise and shake themselves from the dust, a still greater declension will take place; *all* will be barrenness and sterility.—Why, then, should we be longer waiting for each other? Does not the responsibility rest on individuals? And are these waiting for some one to *be sent* to arouse them! Something is wrong. It is high time for every one who loves the cause of the Redeemer to be looking around. There is great guilt somewhere. Looking around, did we say? Let him look into his own heart, and see what idols are lurking there. The present is no time for ease and stupidity. It is no time to be building our own houses, to the neglect of the house of the Lord.

South-Quay, Va.—Extract from an account of a revival in South-Quay:—

"I shall subjoin an incident of this revival, which will go to prove the truth of Solomon's assertion, "*The preparations of the heart in man, and the answer of the tongue, are from the Lord.*" One of the sisters that was baptised yesterday is the wife of a poor illiterate man, who had been a member of the church 12 or 15 years. When he informed me of the happy change in his wife, he in a feeling manner proceeded to relate the following history of the occurrence. He said, that from a sense of his ignorance and weakness, he had never before practised family prayer since he had professed religion; but when he prayed, it was in some secret place alone. That some 12 or 15 days ago, as he was ploughing in the field, and meditating on the subject of the revival, the interview between the Saviour and the Samaritan woman at Jacob's well came into his mind, and especially the saying of the Saviour, "*Go, call thy husband.*" It occurred to him that he had never *called his wife*, and it was impressed upon his mind with such force as to make him feel awful. He thought it was his duty to go immediately to the house and pray for her. He however waived the impression, by concluding that it would do at night, when he would pray in his family. Night came on, but the impression had worn off, and prayer was omitted. The next day the impression returned upon him with double force; and he became so distressed under the awful feelings, that he was compelled, for his own relief, to leave his plough, which he did—went immediately to the house, dropped on his knees at the feet of his wife, and commenced praying for her. She was at once struck under conviction, and never rested until she found Jesus precious to her soul. She is now a cheerful Christian."—*Star.*

South-Hampden, Va.—Rev. R. T. Daniel, in a letter to the editor of the Columbian Star, dated South-Hampton, August 8, 1827, says—

"On the fourth Sunday in last month, I baptised 21 in the Black-Creek church, 12 of that number males. On the fifth Sunday, six in Suffolk. On last Sabbath, at Mill-Swamp, 55. All but a few were young men and maidens. In that neighbourhood, there is a female academy, conducted by Miss Jones, a young lady of sterling mind, who had embraced Voltaire's sentiments in a considerable degree, and had made some impression on the minds of part of her pupils, unfavourable to the christian religion. Some four or five weeks since, while riding in a carriage with some of her female friends, she was arrested by the power of God. On the way she fell on her knees, and began to pray incessantly in the carriage. Her conviction of mind was very great, in consideration of having attempted to contaminate the minds of her female students. The night before her conversion, she continued all night in an agony of distress; but is now happy, I trust, in the enjoyment of saving faith. Also, eight of her pupils have come to the knowledge of the truth."

A revival has prevailed in Townsend and Jamaica, Vt. and is now progressing in the baptist society in Putney. A 2d baptist church was formed in Townsend, June 4th, consisting of 34 members.

WESTERN RECORDER.

UTICA: TUESDAY, SEPTEMBER 4, 1827.

Prison Discipline Society.—The second annual report of this society has been received. It occupies a pamphlet of 160 pages, and contains a mass of facts which ought to excite the attention of every portion of the virtuous community. These facts relate, among other matters, to the features of the criminal list, such as drunkenness, theft, counterfeiting, &c.; to the various methods of treating criminals; to the influence of such treatment on the health and morals of the convicts; to the bad influence which in most cases is exerted by the convicts over each other; to the progress which is made in the arts of villany, where criminals of different grades are allowed to have intercourse with each other; to the advantages connected with a system of solitary confinement; to abuses committed by overseers; to religious, moral, and literary instruction, &c. We cannot even glance at such a mass of facts. To be appreciated, they must be examined in detail. But the circumstance that crimes of every description are multiplying in our country, and that liberated criminals, with few exceptions, come forth from confinement with new faculties and propensities for mischief, as from academies of systematic instruction, cannot fail to awaken the painful interest of every Christian, and every friend of virtue and civil freedom. The Prison Discipline Society must now take a high rank among the religious and charitable institutions of the day; and the political welfare of the nation, no less than the general interests of morality and religion, will be greatly concerned in its operations.

The prisons of our country frequently contain no inconsiderable portion of convicts that are young. We would ask what connexion this fact has with Sunday schools and bible classes? If it has been ascertained that those who were once members of these institutions have seldom been found in the criminal list; the question then is, what portion of the population is embraced by these institutions? A mere fraction. This is all; and while the attention of the pious is thus engaged with little flocks of children, and small classes of youth, the great multitude are overlooked and neglected, and are, perhaps, in some respects, more hardened than they otherwise would have been. Instead of exulting over present achievements, then, let us look around us and see what remains to be accomplished.

There is a single fact connected with intemperance, which ought to be well appreciated. Four or five of the prisons uniformly exclude liquor from drunkards when they are first received, and continue afterwards the practice of the cold water system, with the most entire success.

National Preacher.—The August number contains two sermons, by Rev. D. Clark, A.M. of Bennington, Vt. The first is entitled "The Mirror of Nature," and is founded on Proverbs xxvii, 19: *As in water, face answereth to face, so the heart of man to man.* The second is entitled "Practical Test of Love or Enmity to God," and is founded on Malachi, i, 6: *A man honoureth his father, and a servant his master. If I be a father, where is mine honour; and if I be a master, where is my fear?* Mr. C. is favourably known to the public as a writer of sermons.

Marshal Bulow.—Bulow, whose conversion to christianity and devotion to the evangelical ministry has lately been announced, is the celebrated Prussian officer, who brought into the field the advanced corps of Blucher's army, at Waterloo, by means of which the fate of that bloody conflict was decided. How great must be the change in such a man! He "has given up his military profession, and is prosecuting his missionary labours for the salvation of souls, and this under the patronage of the Continental Society in London, for the propagation of the gospel in Europe. The Marshal appeared in London, at the annual meeting of the society, and gave them the different badges of warlike

glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work, but his usefulness is very great."

When such instruments are raised up by divine Providence, may we not hope that a great work is about to be accomplished?

Avowed Advocates for the Theatre.—The editors of the Utica Sentinel & Gazette, after holding up theatricals as "certainly entitled" to public patronage, intimate in their last Tuesday's paper, that they shall continue to advocate the theatre; and say distinctly, that they do not shrink from personal responsibility in this matter. This is a frank avowal; and if these gentlemen should even chance to *condemn the theatre in private conversation*, the PUBLIC will still know how to understand them.

We ought to add, perhaps, that we keep no *dates* with the papers that attack our columns. Within the period of our editorial labours, we have had, as before observed, repeated and severe attacks, which we uniformly neglected to answer. Possibly all these may have taken place before the Sentinel and the Gazette became united under the present editors, though our own impression has been otherwise. We make this statement, not because of any intrinsic importance attached to it, but because we are willing to rectify even the smallest mistakes.

After all, it is a humiliating reflection, that in such a village as this, any young men of character and standing are found to be the open, deliberate and decided advocates of the theatre. We had hoped for better things in behalf of the morals of this village.

An Aged Convert.—The London Magazine mentions the case of an Irish woman, 113 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads and saying her prayers, after the manner of the Catholics, for the "making of the soul." This aged woman, while first listening to the one who read to her from the scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. She resisted the truth for a time; but at length became alarmed, ceased contending with the stated reader, and to all human appearance, yielded her whole soul to the influence of gospel truth. Not a great while afterwards, she was found dead in her bed.

For the Western Recorder.

A PROFESSOR OF DIVINITY.

Mr. EDITOR—The establishment of a professorship of divinity in Hamilton College, has for some time past been regarded by the friends of that institution as an object of very great importance; and I am highly gratified to learn that efforts are now making, in this vicinity and elsewhere, to obtain funds for this purpose. Every one who is acquainted with the history of colleges, must know that such a professorship is greatly needed. Men who receive a public education are destined to act a conspicuous part in life, and to exert an extensive influence upon the community around them. How important, then, that this influence should be of the right kind! The habits of thinking which prevail at college are generally retained through life. It is here that the intellectual faculties are found to expand themselves, and the propensities and prepossessions of youth to ripen into permanence of character. How important that this character should be rightly formed, both as regards the principles of morality and the precepts of the gospel.

I am not now alluding to the shibboleths of sectarian distinction. It is desirable that pure morality and evangelical piety should prevail, wherever the christian name is found: and certainly, at the present period, when the many-headed monster of error and infidelity is raging, and when so much that is in fact anti-christian, appears under the christian name, it cannot be a desideratum of small moment, to have teachers of religion attached to our seminaries of learning, who are sound in faith, and mighty in word and in doctrine, and whose more special business, within the circle of their influence, shall be to act as pious teachers of christianity, and as pastors and evangelists.

A sectarian spirit, properly so called, should be excluded from colleges. But the spirit of vital godliness should be promoted with untiring vigilance and zeal. At the place where characters are fast forming, not only for this world, but for eternity—where an influence is kindling up, which ere long will extend itself over the face of community—at such a place as this, surely, the claims of christianity should be presented in no doubtful aspect, and inculcated with no common perseverance.

Unhappily, a college education has been often connected with a deterioration in morals. The tricks and the vices of collegians are proverbial! And though the levity of character which produces them may have been formed elsewhere, yet here is the place to arrest its progress. Here is in some respects the last period of formation to the youthful mind. Let our giddy & thoughtless youth enter college, and while there, be subject only to occasional religious instruction, which is at the same time associated with all the attractions of heathen literature, and their principles can scarcely be renovated or improved.

Hamilton College, as a young institution, has greatly prospered; and it must be acknowledged that no little pains have been taken to form the moral and religious character of its students. Nor have such labours been unavailing. The graduates from this institution would not suffer by a comparison with those of other colleges. Still, it is unsuitable to confide too much of the special tuition of which we are speaking, to teachers who must spend the greatest part of their time in the cultivation of science and literature. Other colleges have their regular professors of divinity, and the time has come when Hamilton ought to be furnished with hers. A liberal-minded public, Mr. Editor, need no laboured argument to establish this point; and I cannot but hope that all will contribute to the object; and that those especially who have learnt to weigh the worth of character in the balances of the sanctuary, will not be found wanting on this occasion.

Your's, &c. A PLAIN MAN.

The friends of missions will not be displeased with the following statement of things needed for the western missions:—

SENECA MISSION, *August* 24, 1827.

To the Editor of the Western Recorder.

DEAR SIR—The question is often asked, and with great propriety too, by the patrons of Indian missions, when called in the Providence of God to give of the good things with which God has blessed them, to the several missions—"What shall I give? If I knew what was most needed, I could probably contribute something of my substance with little inconvenience."

For the purpose of answering these reasonable inquiries of our friends, in the most effectual manner, I send you a schedule of articles which are generally needed at all our mission stations, and which are peculiarly needed at the present time at the three stations with which the undersigned stands connected. Our patrons may rest assured, that any of the articles in the schedule, forwarded to the care of A. Bryant, Buffalo, for either of the stations of Seneca, Tuscarora or Cattaraugus, before the closing of the canal, will be the same to us as cash: And while our friends enjoy the privilege of contributing to the cause of God and of humanity, the funds of the American Board will so far be reserved for the more general and important purposes of the missions. We therefore respectfully and confidently solicit of our friends in this section of the country, the following articles, viz:—

Woollen clothing, for Indian children in our boarding schools, of all descriptions, either made or unmade, including homespun flannel, fulled cloth, shirts, socks, stocking yarn, wool, &c. &c.

Linen do. including stout cloth, for pantaloons, shirts, &c. together with linen thread and flax, &c.

Cotton do. including shirtings, ginghams, calicoes, by the piece or in remnants, cotton balls, or thread, common thimbles, &c.

Bedding, of all kinds.

Leather, both sole and upper, and shoes of all sizes.

Hats, either woollen or straw—bonnets, &c.

Dried fruit of all kinds.

Firkin butter.

Books, for school, or relating to Indian affairs.

Stationary, including paper, quills, &c. &c.

Respectfully your's,
T. S. HARRIS, *of Seneca Mission.*

OFFICE OF THE COLONIZATION SOCIETY, *Washington, August* 21, 1827.

Intelligence of the most gratifying nature has just reached this office from the colony at Liberia. Our friends throughout the country, who have been anxiously waiting for information concerning the emigrants by the Doris, will peruse with heartfelt pleasure the following extract from a letter from Capt. Matthews, bearing date Porto Praya, Cape de Verds, July 19, 1827:—

"As Mr. Ashmun may not have had an opportunity of communicating with the United States since my departure from Mesurado, I have the honour to inform you, for the information of the Board of Managers, that we landed all our passengers in excellent health at Mesurado, 45 days after our departure from Hampton-roads. I have the satisfaction also to state, that at the date of my departure from the Cape, the 21st June, all the emigrants by the Doris had gone through the fever, two young children only falling victims to it, and most of them were located and working on their farms on the Stockton. I have dispatches on board the Doris from Mr. Ashmun, for the Board, and the honorable Secretary of the Navy; which I shall forward immediately on my arrival in Baltimore, for which I shall sail in two or three days. It affords me much pleasure to bear testimony to the thriving and prosperous condition of the colony. The emigrants by the Doris, with one or two exceptions, appear to be highly pleased with their prospects."

We will only add, as supplementary to this cheering intelligence, that it is deemed expedient to fit out early in the approaching autumn, one or two expeditions, and that it is hoped the public liberality will promptly furnish the means.

Political.

FOREIGN.

An arrival at Boston from Liverpool, has bro't London papers to the 20th of July; but they contain very little intelligence.

The crops in England will probably be better this year than usual.

Rev. Joshua Waterhouse, of Huntington, in England, had been murdered by a lad 19 years old, who had entered his house for plunder; but being detected in the act, he turned on the minister, and stabbed him to the heart.

The Russian frigate Constantine had arrived at Portsmouth, Eng. from Cronstadt, and was to be followed by the whole fleet.

A treaty had been entered into between England and France, guaranteeing the maintenance of the constitutional system in Portugal.

Greeks and Turks.—Concerning the Greeks there is no intelligence of much importance.—It appears to be a pretty general opinion with the English editors, that the Greeks will not refuse their assent to the pacific arrangements recently proposed by Great-Britain, France and Russia; but some doubt is entertained whether the Grand Seignior will come into the arrangement. It is even reported that he has refused.

A letter from Paris states, that the combined squadron of Russia, France and England, which is about to assemble in the Mediterranean, will consist of 39 ships of war, and that the contingent of each power, in vessels, arms and men, will be nearly as possible equal.

One thousand Greeks are said to have perished in the defeat before Athens, and 600 were made prisoners. The prisoners were afterwards beheaded in succession, in presence of the Seraskier, with a number of German, French and Swiss officers.

Letters from Odessa, of the 24th of July, say that peace is on the point of being concluded between Persia and Russia. The Schar, they say, is to cede to the Emperor of Russia the whole country as far as the Araxes, including the fortress of Erivan. The annual revenue of this country is estimated at 50,000,000 of francs.

From Greece.—The ship Chancellor, dispatched by the Albany and New-York committees, with supplies of provisions for the suffering Greeks, has returned to New-York. She brings dispatches from Mr. Miller, who went out as agent for the donors; and the following extract of a letter from him has been published in the New-York papers:—

"I have again arrived on these once classic shores, and have commenced my pleasing, if not classic employment, of distributing the liberal donations of my countrymen to the suffering Greeks. Alas! could the sensible and happy daughters of my own ever dear country, know what their sex suffer here, they would even forget their ornaments, and be induced to send the proceeds of them to cover the nakedness of those who once were "as soft as the roses they twined," but who are now reduced to the most abject want."

DOMESTIC.

Conspiracy against William Morgan.—The trial of a number of individuals, heretofore indicted as parties to this transaction, took place at the court of general sessions, held in Canandaigua week before last. The testimony exhibited on this occasion occupies between nine and ten columns of the Ontario Repository; and to that paper we are principally indebted for the following brief statement of the proceedings:—

The court consisted of N. W. Howell, first judge, and Judges Price, Atwater, Brooks and Loomis. The defendants who had been arrested and appeared, were, James Lakey, Chauncey H. Coe, Holloway Hayward, Hiram Hubbard, Harris Seymour, Henry Howard, Moses Roberts, James Ganson, Asa Nowlen, John Butterfield and Isaac Evertsen. The trial of Evertsen was postponed on account of the absence of a material witness; and in the course of the proceedings, *nol. pros.* were entered as to Butterfield and Nowlen, by the district attorney. Mr. Whiting intimated that he should bring on the trial of a part of the defendants in the first instance; and thereupon the trial of Hayward, Howard, Seymour, Roberts & Ganson was commenced. The indictment contained four counts, viz: First count, for a conspiracy to take William Morgan from the jail of Ontario county, to kidnap and remove him to foreign parts, without the jurisdiction of this state, and to secrete and confine him there, and that they actually carried the conspiracy into effect. Second count, same as first, only charging the conspiracy to remove him to parts unknown. Third count, for kidnapping and forcibly carrying Morgan from the jail of Ontario county, to foreign parts, to wit, to Canada. Fourth count, for assault and battery and false imprisonment. Counsel for the people, Messrs. Whiting, (district attorney), Wilson, Dickson, Talbot and Benjamin. For defendants, Messrs. Marvin, Sibley, Penfield, Adams, Hubbell and Barnard.

The trial commenced on Wednesday morning, and closed on Friday evening. There was great latitude of inquiry taken in the examination of the witnesses; and the numerous spectators who attended in the court room were gratified at the disposition manifested to give this conspiracy a thorough investigation. Important facts were elicited, relative to the treatment and probable fate of Morgan, which will aid in further prosecutions, and for the ferreting out of which much credit is due to individual citizens.

Judge Howell, in his charge to the jury, observed, that the evidence produced on the part of the prosecution, established, most conclusively, the fact of the conspiracy between certain persons; and it then became the important question, whether either of the defendants were parties to it. The prosecution did not profess to offer any direct evidence of such a participation, but would infer it from the acts of the defendants. It was not contended that any direct agency had been proved against either of them, either in removing Morgan from the jail, or in his subsequent imprisonment. It had indeed been fully proved, that he was violently removed from the jail at Canandaigua, and carried by night as far as the ridge road beyond Hanford's Landing, in Monroe county, and that he has not been heard of by his family or friends since that time; and although not so clearly proved, yet the evidence left but little room to doubt that he was carried in the same unlawful manner to Lewiston, and from thence down the river to the burying-ground near Fort-Niagara; and from that period his fate was not disclosed. Whether living or dead, no one had informed them. But were either of the defendants engaged in his abduction? Some of them had proved conclusively, the others very satisfactorily, that at the time of Morgan's abduction, they were engaged in other places, about their ordinary business, and it did not appear that they had subsequently engaged in it. Did then any of the acts or deliberations of the defendants satisfy the jury that they had entered into the conspiracy to remove Morgan from the jail? The judge then commented on the facts and declarations proved, and charged the jury, that if, after carefully examining all these, they should have any reasonable doubt of the guilt of the defendants, they must acquit them; but if, from all the evidence, they were satisfied that the defendants had been parties to the conspiracy charged in the indictment, or had participated in the unlawful abduction and imprisonment of Morgan, charged against them, then they must fearlessly pronounce their verdict of guilty, however distressing the consequences might be to the defendants.

The jury then retired, and after an absence of about half an hour, returned a verdict of *not guilty*.

The trial of Coe, Lakey and Hubbard took place on Saturday, and resulted in their acquittal, at a late hour in the evening. The evidence in this, was much the same as in the case of those previously acquitted.

Eli Bruce, (sheriff of Niagara county), David Haight, Orsamus Turner, (one of the editors of the Lockport Observatory), and Jared Darrow, of Lockport, were at the same term of the court, indicted for a conspiracy to kidnap Morgan; and a number of persons were recognised to appear as witnesses against them, on the part of the people, at the next term.

Extraordinary Phenomenon.—The following description of the extraordinary luminous phenomenon seen in the heavens, on Tuesday evening last, is taken from the Albany Daily Advertiser, and agrees minutely with its appearance at this place. It is a singular fact, and perhaps not unworthy of notice, that in the "Utica Almanack," for the present year, the prediction, "uncommon signs and wonders in the heavens," appears directly opposite the time when this phenomenon appeared:—

Wonderful Luminous Phenomenon.—On the evening of the 28th inst. about 20 minutes before 10 o'clock, a remarkable and splendid meteor made its appearance. When first noticed, it had the form of a broad brilliant arch or zone of white or rose coloured light, traversing the heavens from east to west. The eastern end of the arch approached the horizon near the Pleiades, and the western end between Arcturus and Ursa Major. The middle of the arch was a few degrees from the zenith. The light in those portions of the zone nearest the horizon, was at first much the most dense and well defined; but in a short period the light gradually accumulating in the east, and floating towards the west and south, the whole zone became distinct, regular and splendid. About half after 10, this beautiful aurora appeared the most perfect. At this time, the zone, which was four degrees in its broadest part, had expanded, so as to divide the heavens nearly into two equal portions, and a tremulous, undulatory motion from east to west could be observed. The eastern end of the arch, which from the time of its first appearance was much narrower and denser than the western, now began to diminish, fade and rise above the horizon, and shortly after the whole meteor slowly but visibly moved towards the west and south, enlarging in breadth, and diminishing in lucidity as it progressed. About 11 o'clock, the zone, which before was a continuous surface of light, now separated into small narrow bars, a clear blueish sky appearing between each bar, having somewhat the appearance of the palings of a garden fence. At 12 o'clock, the meteor had entirely vanished. The heavens during the continuance of the meteor were clear, and stars of the second magnitude could often be seen through its edges. A fine aurora borealis, with beautiful corruscations, was visible immediately after the meteor, and a faint one during the whole time.

An appearance something like the one we have just described, was seen by a friend, in 1814. An account of an aurora somewhat like the above, may be found in the memoirs of the Connecticut Academy, vol. 1, p. 137.

Murder.—A man by the name of Pipher was murdered near Montezuma, in the evening of the 25th ult. by another of the name of Knapp, assisted by a person whose name was unknown. Pipher had called on Knapp to demand payment of a debt of about four dollars; when the latter seized a club, and struck him several heavy blows, which caused his death—the other person seizing and holding him. Knapp has been committed to jail in Auburn, and pursuit is making after his confederate.

Horrid Design.—Some wretch has attempted to poison one of the shaker families (consisting of 61 persons) at Enfield, Con. by throwing a large quantity of arsenic into the well. One person drank of the water, and suffered severely before he obtained relief. A Mr. W. A. Hamilton, who visited this man, gives the following particulars:—"On the morning of the 20th of August, as soon as daylight appeared, the sufferer went to the well for water, drank some, found its taste disagreeable, rinsed his cup and took about a pint, although it was very nauseous, got into the house, & the distressing symptoms commenced. Immediately after he left the pump, another came for water for tea and other purposes; which appearing in a white or milky state, induced him to throw a number of pailfuls on the ground; during which time a number of the family had collected, and hearing of the effects which it had upon the man who drank it, relinquished further hopes of using it. A great number of pailfuls were thrown from it while I was present, each containing more than a tea spoonful of the undissolved poison; much of the grass around the well was whitened similar to the effect of lime washing; yet I knew it to be unadulterated *arsenic*, from the unerring tests I used to ascertain the article. There was doubtless enough put into the pump to have destroyed a thousand persons!"—*Alb. D. Adv.*

We are informed by a gentleman from Connecticut, that Capt. Partridge, with a detachment of about one hundred of his cadets, will leave Middletown, via New-York, on a tour to Niagara-Falls, and probably pass through this village towards the close of [the present] week. —*Sent. & Gaz.*

A singular Phenomenon.—The water of the new spring, on the flatt, about 11 o'clock, last Monday, burst forth with a rapidity before unknown, discharging a column of water six inches in diameter, which rose to the height of from twelve to sixteen feet above the tube—and so continued for the space of half an hour. At this time the water was quite muddy; but before 4 o'clock, it became perfectly clear and pure as ever, and is now again resorted to by the visitants as formerly.—*Ballston-Spa Gaz.*

Earthquake.—The New-York Evening Post says, a gentleman from Stonington, Ct. informs us, that an earthquake was felt at that place, and likewise at Westerly and New-London, on Saturday last, about half past 9 o'clock, just previous to the commencement of a N.E. storm.—He also states that for some hours previous to the gale, the swell of the sea in all the harbors and bays along the sea coast, was greater than ever before witnessed.

Rich Cargo.—The schooner *Mariner*, Capt. C. Belden, has arrived at this place from Mackina, with a cargo of 600 packages of fur, for the American Fur Company, valued at $150,000. This is the largest cargo which was ever brought into this port.—*Buffalo Jour.*

Running a Bank.—The agents of the Boston banks made their appearance at the counter of the Mount-Vernon bank, Rhode-Island, with a plump demand for $13,000 in *specie*, which, to the astonishment of the runners, was cheerfully and tranquilly handed out to them. We say astonishment, for the bank has but $50,000 capital, the whole of which is not paid in. They are fine fellows in Rhode-Island, and bother us Wall street folks amazingly. The population of the whole state is not one half of that of this city, and yet they have *forty-five banks*, all solvent.—*N. Y. Enquirer.*

Good Example.—A handbill was printed at this office last week, for a mercantile company who have lately commenced business in a neighboring village, in it which it is stated, that "their stock of merchandise comprises all the articles usually kept in country stores, *ardent spirits only excepted.*"—*Geneva Gaz.*

Polar Travellers.—Capt. Franklin and Dr. Richardson have arrived at Montreal, on their return from their tour towards the Polar Basin. They penetrated to within 220 miles east of Icy cape. They have been elected honorary members of the Montreal Natural History Society.

Cholera Morbus.—The season has now arrived, in which this disorder can be produced in its greatest perfection. Its provocatives can now be had in great abundance, and very cheap. If any one wishes for information as to the most sure way to produce this disorder, we would inform them, that eating green apples, hard peaches, and hard peas, together with an abundance of green corn, particularly if it is but little boiled, will produce it to your heart's content.—*Providence paper.*

Notes of the bank of the Hudson and Delaware canal company, altered from *one* to ten, are in circulation. They are extremely well executed, and it requires close inspection to detect the fraud.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 30th of July to the 31st August, 1827, viz:—

Utica—Month. con.	$22	01
From the Ladies' Association, auxiliary to the A. B. C. F. M. $85 75—50 of which is to constitute Rev. Sam'l W. Brace an honorary member of said Board—by Mrs. Eliza Williams, Treas'r,	$107	76
Trenton—Mon. con. by Mr. D. Ballou,	1	12
Columbus—A donation, by Rev. Charles E. Avery,	10	00
	$118	88

ABIJAH THOMAS, *Agent.*

MARRIED,

At Kirkland, on the 27th ult. Mr. *William Tower*, of Sangerfield, to Miss *Betsey Beebe*, daughter of Elder Beebe, of Kirkland.

At Whitestown, on the 28th ult. Mr. *Dennis Loak*, of Sangerfield, to Miss *Rozaline Irish*, of Whitestown.

DEATHS.

In this village, on the 23d ult. *Mary Ann*, daughter of Mr. J. Brainard, aged 5 years.

On the 24th ult. Mr. *Patrick Turner*, aged 31.

On the 29th ult. a child of Mr. John Robey, 14 months. A child of Mr. Knapp, 10 months.

On the 31st ult. Mr. *Michael Dolantey*, aged 47. *John W.* son of Mr. J. Simmons, aged 6. He left home in the afternoon, and was the next day found drowned in the Mohawk, where it is supposed he went for the purpose of fishing.

On the 1st inst. at the residence of Mr. Haynes Lord, *David Porter*, Esq. of Hartford, Conn. aged 63. Mr. *Henry M'Guwey*, aged 30.

In Bridgewater, Oneida co. on the 31st ult. Mrs. *Olive Ambler*, aged 86; relict of David Ambler, Esq. of Bethlehem, Conn.

In New-York, on the 29th ult. *Warren H. V. Anderson*, aged 18, son of Mr. Charles Anderson, of Clinton, Oneida co.

In Leyden, Lewis co. on the 22d ult. Miss *Huldah Kimball*, aged 21, daughter of the Rev. Ruel Kimball, of that place. She possessed in a high degree the qualities and accomplishments that adorn the female character, and was greatly beloved by her associates and acquaintances. But the unrelenting messenger marked her for his victim, and severed at once the ties of consanguinity and affection. The sensations which this solemn dispensation has occasioned in the hearts of her afflicted parents, relatives, and friends, language is inadequate to describe. Yet while torn with anguish at this sudden bereavement, they have the consolation to hope that her spirit now rests in the bosom of her God. To her the event was unexpected. Till within two hours before her death, she was not supposed to be dangerously ill. This providence should be a warning to her surviving friends. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."—*Com.*

In Albany, on the 22d ult. Mr. *John Robinson*, aged 87, for many years one of the principal merchants of that city.

In Richland, Oswego co. on the 13th ult. after a short but severe illness, Elder *Norman Guiteau*, aged 38, pastor of the first baptist church in that place.

In Potsdam, St. Lawrence co. on the 18th ult. Rev. *Daniel Banks*, aged 41. At the time of his decease, he was preceptor of St. Lawrence academy, which station he had held nearly four years.

In Littleton, N. H. Rev. *Joseph Willard*, late pastor of the congregational church in that place, aged 72.

At his son's, in Boston, July 28, Dea. *Oliver Everett*, of Sharon, Mass. aged 78. His long life was richly marked by a careful observance of all the social virtues; and for more than half a century he was a faithful, useful, and amiable member of the church of Christ in that place. He made a christian profession in the year 1774, and ever so lived as to "adorn the doctrine of God our Saviour." About 40 years ago he was elected to the office of deacon in the church, and discharged the duties of it with the greatest propriety. He was one of those, who attain to the desirable art of exhibiting religion in his own life in a very attractive, lovely form. It was easy with him to manifest sobriety without austerity, and cheerfulness without levity. Religion in him wore an engaging form, an attainment very desirable in every Christian. His perseverance in religious duty was very worthy of remark and imitation. This he carried so far, that, after his body had become quite feeble, and his sight was entirely gone, he would be led to the house of God, that he might there worship with his people. In the near prospect of death, his mind was collected, peaceful, and happy.

Near Gretna-Green, Scotland, *David Laing*, the famous blacksmith, who has so long forged hymeneal bands for the many pairs that have fled to that celebrated spot from England.

Killed, by lightning, in Russia, Herkimer co. on the 21st ult. Mr. *Ransom Sandley*. The fluid struck him, while lowering a chamber window.

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34tf

Champagne.

A FEW Cases fresh I. C. brand, just received and for sale, by

PARKER & HASTINGS,
No. 90, Genesee-street.

Utica, August 14, 1827. 3w33

LYMAN & KELLOGG.

S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 38, Genesee-street, have on hand a general assortment of

English, French, India, & American
DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Conversations on Baptism.

JUST published, and for sale by HASTINGS & TRACY, Utica—CONVERSATIONS ON BAPTISM, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism: By JAMES EELLS, A. M. Minister of the Gospel. Price 1s6 single, $2 per dozen, $12 1-2 per hundred. *August* 14, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

DEATH OF AN INFANT.

BY MRS. SIGOURNEY.

Death found strange beauty on that cherub brow,
And dash'd it out. There was a tint of rose
On cheek & lip. He touch'd the veins with ice,
And the rose faded. Forth from those blue eyes
There spake a wishful tenderness—a doubt
Whether to grieve or sleep, which innocence
Alone can wear. With ruthless haste he bound
The silken fringes of their curtaining lids
Forever. There had been a murmuring sound
With which the babe would claim its mother's ear,
Charming her ev'n to tears. The spoiler set
His seal of silence. But there beam'd a smile
So fix'd and holy from that marble brow,
Death gaz'd and left it there: He dared not steal
The signet-ring of Heaven!

Different Departments in Music.—Under this head, we presented, some time since, a desultory course of essays on practical music, occasionally interspersed with theoretical and speculative observations. After having passed thro' with the various departments of secular music, embracing that of oratorios, we were reluctantly compelled to suspend our labours through the want of time. We now resume the essays, under the general head of Church Music.

CHURCH MUSIC.—*No. I.*

"History is philosophy teaching by example."

The importance of church music is almost universally admitted; but there is now very little to be found in the practice of the art which entirely corresponds with this admission; and this circumstance, if we mistake not, is the most distinctly visible among evangelical Christians of different denominations. This will more distinctly appear, while we proceed to trace some of the leading features of the history of the art.

Little is known respecting the music of the ancients, previous to the time of the Hebrews. Antiquarians have discovered in the rude remains of ancient sculpture, various models of harps, trumpets, &c. all of which are coarse and simple in their structure, and apparently but ill adapted to the production of musical effect.—Some of the harps which the ancients employed, bore a partial resemblance to the simplest which are now in use; others displayed more labour in the workmanship; others still were constructed in imitation of land tortoises, sea shells, horns of animals, &c.; but for many centuries they were furnished with a very limited number of strings, each of which was to produce one uniform sound. The trumpets were straight, and their tones must have resembled those of the common bugle or the stage-horn. Besides these, there was, among many others, a species of instrument constructed with a few horizontal tubes of different length, open at the top, and so arranged by the side of each other, as that the mouth of the player might be applied to them successively, by a turning or shaking of the head.

Such was the simplicity of ancient instruments. They were used generally as accompaniments to the voice, and probably most of them were never employed for any other purpose. The scriptures, indeed, mention viols, organs, cymbals, &c.; but these terms are only free translations from the Hebrew original, the precise import of which is no longer to be ascertained. Organs and viols are comparatively of modern invention; and the character of the instruments which are mentioned in the bible by their names, is necessarily involved in great uncertainty. That they were generally used as mere accessaries to the voice, however, is a circumstance which no one will deny; and this shows at the same time, that instrumental music, properly so called, is of more modern invention.

The inflections of voice which the singer employed must also have been very limited, or they could not have been accompanied by instruments of such limited power. The truth of this position has sometimes been denied; but the denial has never been accompanied by any thing like sound argument.

Some historians have seen fit to compliment the ancients with even more discoveries than have been made in modern times. But this is a mere conjecture, based on the single circumstance, that ancient music, according to the representations of the poets and historians of antiquity, produced such effects as have not been witnessed in modern times. Yet allowing all those effects to have existed—which is probably more than ought to be allowed—there are other methods of accounting for their existence, aside from the hypothesis above mentioned; and the single fact, that while accompanying instruments were rude and simple in their structure, they were greatly multiplied as to numbers, shows conclusively to the mind of the well-informed theorist, that the whole art of harmony is of modern invention; and that melody, according to its present acceptation, could have been scarcely carried beyond its infancy.

The progress of musical notation shows no less conclusively, that the music of the ancients (at least of the ancient Greeks & Romans, who derived their knowledge from nations of still greater antiquity) was comparatively simple in its structure. The Greeks and Romans used to express their musical sounds merely by the letters of their alphabets, without any thing like the appearance of a visible scale. A barren notation argues corresponding barrenness in that which was the subject of it; and it has also been ascertained that the double rows of letters, which were sometimes employed, did not relate to distinct parts in a score, but merely to a vocal and an instrumental part.

The uncertain character of ancient music has furnished much room for inquiry and investigation. The late Doct. Burney bestowed much time and research upon the subject, and in our view, he has put it entirely at rest. We see not why his reasoning does not amount to demonstration, notwithstanding there is here and there a professor in *practical* music, who presumes to call it in question.

But however rude and simple the music of the ancients may have been, it is universally allowed to have produced very strong effects. How this could have been done, is the object of our next inquiry.

Miscellaneous.

ASCENT OF GREEN, THE ÆRONAUT.

A London paper gives an account of the recent ascent of Green, the æronaut, and his companion, just after a severe thunder-storm, while the wind was still high. During the shower, two tons weight of iron had been required to keep down the balloon; and this, added to the assistance of one hundred men attached to the network, would hardly suffice for the purpose. The account is given by Green himself:—

A little before 6 o'clock, P. M. the ground being filled with company, I entered the car, followed by my *compagnon du voyage*, Mr. Simmons, who had once before ascended with me from Reading; and having secured the grappling iron, and all the necessary apparatus, at 6 o'clock precisely, I gave the word "away."

The moment the machine was disencumbered of its weight, it was torn by the violence of the wind, from the exhausted assistants, who had been contending with the combined fury of the elements during the whole day, and bounded off with the velocity of lightning in a south-easterly direction, and in a very short time attained an elevation of nearly two miles. At this elevation we perceived two immense bodies of clouds operated on by contrary currents of air, until at length they became united; at which moment my ears were assailed by the most awful and long continued peal of thunder I ever heard. These clouds were a full mile beneath us; but perceiving other strata floating at the same elevation we were sailing, which from their appearance, I judged to be highly charged with electric matter, I considered it prudent to discharge 20lbs. of ballast; and we rose nearly half a mile above the elevation, where I considered we were perfectly safe and beyond their influence. However awful our situation might have been considered by those on the earth, who witnessed the storm which followed, it was highly interesting to us, as I had an opportunity of observing, among other phenomena, that at every discharge of thunder, all the detached pillars of clouds within the distance of a mile round became attracted, and appeared to concentrate their force with the first body of clouds alluded to, leaving the atmosphere clear and calm beneath and around us.

With very trifling variation, we continued the same course until about a quarter past seven, when I began to make preparations for a descent; and having opened the valve, and suffered a quantity of gas to escape, we reached within 500 feet of the earth; but perceiving from the disturbed surface of the rivers and lakes beneath us, that a strong current of air still existed near the earth, we again ascended, and continued our course until upwards of half past seven, when I determined to make a final descent, which was safely effected in a meadow field in the parish of Cranley, in Surrey, situate between Guilford and Horsham, and 58 miles from Newbury; which stormy, yet in a great degree interesting voyage, was performed in one hour and a half. Every accommodation and assistance was afforded us; and the balloon and its appendages being properly secured, we returned to Newbury on Friday morning, and received the hearty congratulations of those, who, from the effects of the storm below, had entertained strong doubts of our reaching *terra firma* in safety. My companion appeared highly gratified with the novelty of his situation, and I cannot speak too highly of his coolness and presence of mind amidst the surrounding dangers.

INDISCREET ALLIANCES.

The following circumstance, well known to the writer, may serve to show the criminality, as well as the impolicy, of forced marriages. A young lady, with the approbation of her family, had permitted her affections to be engaged by a gentleman, with whom there appeared every reason to anticipate a propitious union. When, however, he imagined himself sure of her, he manifested a peevishness of temper, and a propensity to covetousness, which many take great pains to conceal until they have secured their object. For a long time, however, her attachment remained unshaken, till at length it gave way under repeated provocation. She ceased to love one whom she could no longer esteem, and the union was given up by mutual consent.

In process of time, she was again addressed by a gentleman, apparently more deserving; and the connection promised the happiest results, till her felicity was interrupted by the intemperate conduct of her former lover, whose attachment was again revived from this circumstance, and which manifested itself by threatening destruction to his rival, to the object of his affections, and to himself. As he was connected in business with the young lady's father, he could not disengage himself, without considerable inconvenience to the family. Under these circumstances, they resolved to sacrifice her happiness to their own interest; and while the father imprecated vengeance on her head, should she persevere in her refusal, the mother, better skilled in the arts of persuasion, besought her on her knees to consent to the union. Thus beset on every side, and with a heart torn by contending passions, she relinquished the object of her sincerest attachment, and yielded her hand to the man, who, but for his own misconduct, would never have known a rival. She had the grief to see her discarded friend expire, in a few months, in a state of mental derangement, the consequence of his severe disappointment.

The subsequent conduct of her husband but too well justified her apprehensions, and put her truly meek and patient spirit to the severest trial. The depressing effects on her mind were such as might have been expected. Although naturally formed for domestic life, she never *shone* either as wife or mother. Her family evidently suffered no less than herself from the consequences of this early oppression.

The deep contrition evinced by her husband in her dying moments, could neither protract her existence, nor recal his past misconduct. The performance of duty to *living* relatives, is of much more value than the most humiliating concessions to *dying* ones.

Whether any advantages to be derived from a forced union can sufficiently compensate for the sacrifice it demands, and the evils with which it is almost always attended, those who have tried the experiment are, perhaps, the most competent to determine.

It is true, that at this eventful period a parent's task is most difficult & anxious. The utmost wisdom and prudence, united with the sincerest affection, sometimes prove of no avail. An appeal to reason, by a fair and candid representation of the probable consequences of a step about to be taken, may sometimes have a happy effect, especially where the character has been previously formed by judicious management. If this has not been the case, it is indeed too much to expect any great degree of pliability or self-command, in an affair in which the most powerful principles of our nature are implicated.

It sometimes happens that, notwithstanding all the prudent endeavours of a parent, the decisive step is taken, and the fate of the object of solicitude is unalterably fixed, up to the very confines of this mortal life. When this is the case, whatever previous disapprobation it may have excited, if the happiness of the child (not the authority of the parent) has been the primary object, it will still remain so. To abandon a much loved being for one false step taken at an inexperienced age, and which may prove its own punishment, is totally unlike the conduct of the universal Parent, who, patient and long suffering, is accumulating benefits on the heads of his children, notwithstanding all their reiterated offences.

Especially should parents endeavour, if possible, to restrain their resentment against those who have obtruded into their families; for as "the twain are now become one flesh," the displeasure manifested against one, must eventually inflict pain upon the other, besides the hazard of creating discord, and making a breach between the parties, which it may be impossible to heal.—*Mrs. Taylor.*

MR. GIFFORD.

The late Mr. Gifford never stipulated for a salary as editor of the Quarterly Review. At first he received 200 pounds, and at last 900 pounds per annum; but never engaged for a particular sum. He several times returned money to Murray, saying, "he had been too liberal." Perhaps he was the only man on this side the Tweed, who thought so! He was perfectly indifferent about wealth. I do not know a better proof of this, than the fact that he was richer, by a very considerable sum, at the time of his death, than he was at all aware of. In unison with his contempt of money, was his disregard of any external distinction; he had a strong natural aversion to any thing like pomp or parade. A very intimate friend, who had risen, like himself, from small beginnings, having taken his Doctor's degree, conceived his importance to be somewhat augmented by this new distinction. Having called on Gifford shortly after, he brought the subject on the *tapis*, and observed, with evident self-satisfaction, "But I hope, Gifford, you won't *quiz* me, now I'm a doctor?" "*Quiz* thee! No, let them make what they will of thee, I shall never call thee any thing but Jack." Yet he was by no means insensible to an *honorable* distinction; and when the university of Oxford, about two years before his death, offered to *give* him a doctor's degree, he observed, "Twenty years ago it would have been gratifying; but now it would only be written on my coffin."—*Literary Gaz.*

WASHINGTON.

When Washington was about six years old, some one presented him with a hatchet. Like other little boys, he was so much delighted with his present, that he went about chopping every thing that came in his way. At length, he unfortunately tried the edge of his hatchet upon the body of a fine young English cherry tree, which his father had cultivated with much care. The next day, when his father came to see what mischief had befallen his favorite tree, he inquired very earnestly who had done it. None could give him any information. Presently George and his hatchet made their appearance. "George," said his father, sternly, "some one has been cutting my best young cherry-tree, so that it will die. I would not have taken twenty dollars for it. Do you know who has done this mischief?" George answered frankly, "I am sorry, sir, but I cannot tell a lie; I cut it with my hatchet." "I rejoice, my son," said Mr. Washington, "to hear you speak the truth boldly, when under a temptation to speak otherwise. This disposition in you is of more value than a thousand trees, though their blossoms were silver, and their fruits pure gold."

FRIENDS.

One of the questions in the discipline of the society of Friends, to which the subordinate meetings are required to give an answer at the yearly meeting, is as follows: "Are Friends careful to avoid the use of spirituous liquors, except for medicine, the unnecessary frequenting of taverns and places of resort, and to keep in true moderation and temperance at the celebration of births, marriages and burials, and on other occasions?" A query similar to this should be found in the discipline of every church.

ON THE WINTER MANAGEMENT OF BEES,

By a Clergyman in Morayshire.

In a severe winter, bees are for the most part asleep, and do not eat much of their honey. In a mild winter they are in motion, and have not an opportunity of renovating their stores from flowers. Keeping these facts in view, and the winters in Morayshire being remarkable for mildness, Miss Dingwall's friend put his bees to rest in the month of October, by burying them in a peat stack; and did not restore them to motion till the willows were in blossom in the following April. The success was most complete, & the practice is worthy of imitation in other districts, by placing the hive in cold dark cellars, or ice-houses.

NEGRO ENTERPRISE.

The Montreal Gazette mentions, that great numbers of negroes have settled within a few years, in the western parts of Upper Canada, where they have introduced the culture of tobacco, and in 6 years raised the export from almost nothing to 500 or 600 hogsheads.

How to have a good Memory.

To some one who was complaining of his memory, Dr. Johnson said—"Pray, sir, do you ever forget what money you have in your pocket? or who gave you the last kick on the shins that you had? Now, if you pay the same attention to what you read, as you do to your temporal concerns, and your bodily *feelings*, you would impress it as deeply upon your memory."

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.
Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.
Utica, May 29, 1827. 23tf

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the 9th day of August, in the fifty-first year of the independence of the United States of America, A. D. 1827, JAMES EELLS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Conversations on Baptism, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism. By JAMES EELLS, A. M. Minister of the Gospel. "Built on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone."—*St. Paul.*"

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States for the Northern District of New-York.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.
Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
February 3, 1827. 3tf

Draper's & Tailor's Notice.

TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.
Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires moree care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants. Governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.
Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.